GENERAL.

The New Sultan of Turkey is said to be pursuing most determinedly the measures of economy which contrast so strongly with his deceased brother's extravagance. He has cut down his Seraglio to one woman—his wife. He has offered for sale his brother's jewels to pay his debts. His mother has accepted but a tenth part of her legal income. Four hundred horses of the Imperial stables are sent off to the artillery. "His Majesty is personally a rigid teetotaller, smokes neither pipe nor narghillé, is a capital pianist, an excellent shot, an angler, a farmer, and a good rider." He will compel his officers, and avaricious and fraudulent pachas, to economy and honesty, and will reform finance throughout his empire. He at the same time confirms all the franchises granted by his brother, and promises a faithful observance of the treaties on behalf of his Christian subjects.

Cotton in Jamaica.—We understand that advices have been received from their agent by the Jamaica Cotton Company, enclosing the first pod of Sea Island cotton that has burst from a tree, planted in November last. The anxiety of the people to plant, and especially the small settlers, appears to be very great, and they are buying up seed in all directions. The agent of the company states that he has employed about one hundred men to clear and burn off land in order to form a new plantation; and that he will undertake to get 1,000 acres planted without delay.

France.—In a letter dated 1st July, signed by himself and directed to the Minister of Marine, the Emperor of the French announces that negro emigration from Eastern Africa must finally cease. A treaty has been concluded with Great Britain under which the emigration of natives from India to the French colonies is formally sanctioned. The entry of negroes from Eastern Africa into a French colony, is therefore, formally prohibited.

Australia.—The bill for the Abolition of State Aid to Religion passed the Assembly by a majority of 50 to 10. It has been read a first time in the Upper House, and its second reading appointed, when there will be a call of the Council, as it cannot pass without an absolute majority. No one expects that it will meet with any more favour at the hands of this august tribunal than other similar measures have formerly received.

Objections to a Minister.—In conversing with the dissatisfied members of a society not long ago, I found that some did not like their minister's *name*; others did not like his looks, especially his mouth. 'He had not got a pious mouth.' Some objected to the colour of his hair; some thought he stooped too much when he walked; and one could not endure the manner in which he said "Amen."—*American Paper.*

Clerical Magistrates.—A return just issued shows that in England and Wales there are 1,357 magistrates in holy orders. Suffolk has the greatest number (78) of these clerical justices; Hereford has 70; Norfolk, 67; Essex, 55.

REVIEW OF THE PAST MONTH.

Friday, July 26.

At Home.—Her Majesty and the royal family appear to be in the enjoyment of their usual good health. The Prince of Wales is in Ireland, at the camp of Curragh, receiving lessons, we suppose, of military evolutions. Prince Alfred has visited Canada. The High Courts of Parliament continue their sittings, which, in a few days, will terminate for the session. Several measures of importance, as well as the repeal of the paper tax, are expected to pass; such as the New Bankruptcy Bill, and a Poor Law Removal Bill, with the equal rating of Unions instead of parishes—all steps in the right direction. The removal of Lord John Russell to the House of Peers, has led to a re-construction of the Cabinet. The attempt of a French Baron upon the life of his son in a retired lane near Twickenham, and a deadly encounter between two gentlemen, in the house of one of them in Northumberland Street, London, have caused much public excitement.

Abroad.—The contending parties in America have not yet come into decided conflict. In the mean time the Senate and Congress have met, and the President has delivered his message, which, as usual, is very lengthy, and enters fully on the unlawfulness of the secession. This we might regard as needless now, but it is after the American fashion. He demands 500,000 men, and 500 millions of dollars, enough to buy every slave in the South! These have been granted at once. There is some talk that Congress will repeal the New Tariff which has done so much mischief to our trade and manufactures. This, if true, is good news.—The King of Prussia has had a narrow escape. A fanatic German student from Leipsic shot at him, and the ball grazed his neck!—The Sultan of Turkey—the "sick man"—is dead, and his brother, a vigorous man, reigns in the place of the imbecile spendthrift.—Elizabeth Barrett Browning, the celebrated poetess, died at Florence on June 29th.

Marriages.

June 15, at the baptist chapel, Blaenywaen, by the Rev. Daniel Davies, Independent minister, Cardigan, Titus Lewis Jones, Esq., son of the Rev. H. W. Jones, baptist minister, Carmarthen, to Sarah Jones, third daughter of J. J. Jones, alderman, Cardigan.

June 19, at Hope baptist chapel, Canton, Cardiff, by the Rev. J. Bailey, Mr. Robert Melhuish, to Miss Mary Morgan. This being the first marriage in the new chapel, the pastor presented the happy couple with a beautiful family Bible in the name of the church.

June 22, at the baptist chapel, Brixham, Devon, by the Rev. Moses Saunders, Mr. James Howie, to Elizabeth Downton. Same day and place, Mr. John Eales, to Elizabeth Cox Smith.

June 25, at Woodgate baptist chapel, Loughborough, by the Rev. T. Wilshere, late of Waterford, Mr. Thomas Vickers, to Miss M. A. Basford, both of Hathern.

June 30, at the baptist chapel, late Diorama, Regent's Park, London, by Rev. T. Thomas, Mr. J. E. Smith, youngest son of Mr. W. Smith, to Miss Emma Ward, both of Kettering.

July 1, at Ebenezer baptist chapel, Bath, by Mr. John Huntley, Samuel Littleton, to Elizabeth Chandler. This being the first marriage in the chapel, the pastor presented them with a handsome family Bible.

July 2, at the Lower baptist chapel, Chesham, Bucks, by the Rev. W. Payne, Mr. H. M. King, to Miss. E. Gomm, of Pednor.

July 3, at Regent's-park chapel, by the Rev. Dr. Spence, uncle of the bride, James Andrews, Esq., M.D., of the Crescent, Camden-road Villas, to Ada Collingwood, youngest daughter of Edward B. Underhill, Esq., secretary of the Baptist Missionary Society.

Deaths.

June 14, Sarah, the beloved wife of the Rev. R. Johns, baptist minister, Llanwenarth, Monmouthshire. Her disease was lingering consumption, which she endured with holy resignation.

June 22, at Harpole, Northamptonshire, after a brief illness, aged 51, Mr. Samuel Blackwell, who for upwards of twenty years was deacon of the baptist church in this place. He was greatly beloved, and his death is felt to be a great loss. His end was peace.

July 3, at Brunswick House, Clapham Common, London, Mrs. Jean Warrenden Richardson, aged 67, the beloved wife of James Richardson, Esq, Clerk of the Peace for the borough of Leeds, and daughter of the late Rev. Edward Parsons, for many years pastor of the Independent Church at Salem Chapel, and sister of the Rev. James Parsons of York. She had been for some time in London under medical treatment for cancer, but it proved too severe for her weak and feeble frame. Supported by the promises of the gospel, and trusting in the great atonement of Jesus, her immortal spirit quitted the scenes of time, and has gone to join that glorious church which is without spot or wrinkle before the the throne of God and the Lamb! Mr. and Mrs. Richardson, were formerly members of an Independent Church in Leeds, but some years ago they were both baptized on a profession of faith in Christ, and united with the baptist church at South Parade. Our departed friend often caused the widow's heart to sing for joy.

July 11, very suddenly, T. E. Plint, Esq., of Leeds, in his 38th, year. Mr. P. was an active and devoted member of the Independent body, ready to every good work, an acceptable preacher, and a warm advocate of Missions and Education. His comparatively early removal will be felt as a great loss by his family and a large circle of christian friends. Last summer he presided at the Independent missionary meeting at Burlington, in which we took part, and we also heard him preach a solemn discourse for the Wesleyans from Rev. i. 18., "I am he that liveth, and was dead;" &c.

July 5, Mary, wife of Mr. John Young, aged 45; a member of the General Baptist church, Stoney Street, Nottingham. Christ was her hope of glory.

July 18, in his sixty-fifth year, very suddenly, the Rev. S. Wigg, forty years pastor of the General Baptist church, Friar Lane, Leicester. Mr. W. had been unable to attend to ministerial work for some time in consequence of a diseased heart, which was the cause of his sudden but not unexpected removal.

THE BAPTIST REPORTER.

SEPTEMBER, 1861.

ANNUAL MEETING OF THE GENERAL BAPTISTS—1861.

LEICESTER, in the Midland district, was, this year, the place of meeting. The services were held in Dover Street chapel, with the exception of the first sermon, which was preached in Archdeacon Lane chapel, and the Foreign Mission meeting, which was held in the large hall of the Temperance Society.

On Monday evening a prayer meeting was held, when several brethren implored the divine blessing on the services and proceedings of the session.

At seven on Tuesday morning, the Rev. T. STEVENSON of Archdeacon Lane presided, the church in Dover Street being at present without a pastor; and written "states" from the churches were read, with an interval for breakfast, until ten; when the Rev. I. STUBBINS, from Orissa, the appointed President, took the chair. This esteemed brother is now the senior missionary of the General Baptist Missionary Society, and being on a visit, with his excellent wife and children, to this country, he availed himself of the opportunity of urging upon the brethren in his opening address the importance of establishing a mission to the Khonds, a people inhabiting the mountains in the vicinity of Orissa, supposed to be a portion of the aboriginal inhabitants of India, and addicted to the horrid custom of the "Meriah rite," immolating human beings, especially children and youth. This forcible appeal was heard with intense interest; the closing sentences of which we give:—

"We have facilities for the establishment of the Mission which no other society does or can possess. In the proximity of the country to our present sphere of labour, so that any missionary to them might also efficiently labour among the Oriyas; and further, in case of his sickness or removal it would not be so difficult at once to supply his place, a consideration of almost vital importance, especially in the establishment of a new Mission.—

In the fact, that elementary books have been prepared, so that the acquisition of the language is rendered comparatively easy. These books, too, are in the Oriya character, so that the printing could be done at your own Mission press without the expense of new type.— In the fact, that we have a large number of Khond youths under our own charge who might render important aid. And here I must remark that it is scarcely to be believed that God has placed all these children under our care for the mere purpose of preserving their lives, or even of leading them to the Saviour, to whom, thank God, many of them have been brought. Surely there must be some other object; and what so likely as that, at least some of them, should be employed as teachers or evangelists to their own wretched race; that thus they may be made a means of spiritual life and salvation to those who meditated their cruel death.—In the fact, that we might calculate upon the co-operation and assistance, not only of the Government officers, but of a very large portion of the christian community in India. It is unquestionably true that India does not contain a Mission more respected and looked up to than your own Mission to Orissa; but the addition of the Mission proposed would render it still more popular; and I scarcely doubt but it would command such general sympathy that funds, almost, if not quite sufficient for the addition, would be furnished in India.—In the fact also, that most, and for aught I know, all your missionaries are exceedingly anxious for a commencement, and it is not a light thing to have their co-operation and prayers in such a work.—In the fact, that many of the Khonds know and esteem your missionaries, and would therefore be the more ready to receive them as friends, and listen to their instructions.—In the fact, that we have already heard the cry from them, 'Come over and help us.'—In the fact, that we have also acknowledged, before God and the world, that it is our duty to help them.—And lastly, in the fact, that if they have not the gospel from us, they must, to all human appearance, perish. It is true the papists are making some efforts among them; and on one occasion a christian officer of no mean order said to me, 'As no protestant society will take up these miserable people, I cannot but feel a measure of joy that even the papists take them up; for they will at least do them some good in raising them from their appalling superstition and frightful religious rites.' What alternative can be more dreadful than this? The friend referred to would have done anything to assist us in establishing a Mission among them, and probably would now. I am sure he would if he has anything like the facilities he had then.

Shall we, Brethren, consent to so hopeful a sphere, and so closely bordering on our only Mission, in which they could not fail to injure us deeply—shall we consent, I say, to its being occupied by these apostles of the murderous whore of Babylon? It is true the people might by them be so far influenced as to put away their bloody Meriah sacrifices and infanticides, but would they not be taught an idolatry and delusion as vicious and hateful to God? would they not, in fact, be made two-fold more the children of hell than they now are? If this be the result, the fault is with ourselves—the sin will lie at our door. We have the men and means too if we would but use them. Only two Brethren are required for the work at present; and one of these, already in the field, offers his services, and another is anxious to go.

In the name of these fallen and miserable sons and daughters of Khondistan, I press upon you this terrible question, *Will you let them perish?*

It is not like the establishment of a new Mission, as to China for instance; it is but the enlargement of your present one. When first you entered Orissa you found it one vast and almost impenetrable jungle. From day to day, from month to month, and from year to year you laboured. The jungle has been cleared, the ground has been broken up, the good seed of the kingdom has been sowed broadcast, and you are now reaping a glorious harvest of immortal souls. But why stop here? Adjoining that golden field are other jungles, dark, dense, and wide-spread! Why not go on clearing, adding field to field, until the whole shall wave with choicest grain, as one vast offering to the Lord? Your God, in his providence, bids you go on—your missionaries labouring in the province entreat you to go on—the converts gathered from idolatry encourage you to go on—the blood-washed sons and daughters of Orissa, now before the throne of God and the Lamb, urge you to go on!

Brethren, we cannot stop, we dare not stop; and, in your name may I not add, we will not stop. Yon bleeding dying victims will not let us stop—compassion for the guilty and ruined will not let us stop—and, above all, the love of Christ will not let us stop. We must go on, and may God help us!

I now leave this subject, beloved brethren, with you. I could not have been happy—I could not have rested—I should have felt that the blood of souls was upon me, if I had not brought it forward on an occasion when in you as its ministers, delegates, and representatives, the whole General Baptist Connexion may be considered as present; and with you I leave the onus of declining the work which I unhesitatingly believe your God calls you to do."

Rev. F. Chamberlain of Fleet, was then elected Vice-chairman, and Rev. E. Bott of Barton, Assistant Secretary. The Association, being now fully constituted, proceeded to business. A considerable number of ministers had now arrived.

The question of a closer union with the Particular Baptists led to a long and animated discussion, which resulted in the adoption of this resolution:—

"That a closer union of the Evangelical Baptists of this country is most desirable, and that this Association will rejoice in the constant exhibition of the union that already exists, and also in extending this union as far as it is practicable, for the honour of our one Lord, and the greater efficiency of combined operations."

Much was said on the origin of this proposal, the individual parties who had discussed it in various publications, the absence of any overtures from the other section of the body, and what was intended to follow the adoption of this resolution, as it was one so harmless in itself that no amendment to it could be moved! Then the brethren "reasoned high" on theological themes, such as "Atonement for all men in the death of Christ," now generally admitted; "General Redemption," or rather, "Provision by the Atonement for General Redemption;" "The gift of the Spirit as commensurate with the Atonement," and whether "resistible or irresistible," and the "Accountability of man for resisting His gracious influences." The legal inviolability of the property of the Connexion was also referred to, as well as the management of the Institutions of the body. These and other important matters were discussed, and upon the whole, in a friendly and fraternal spirit. We always try to be faithful and candid in our reports, and it appeared to us that the opponents of what was called "absorption" into the larger body were chiefly found among the older members, while the advocates of some further, but as yet undefined, union, were chiefly those who had recently entered the Connexion from the other section of the body, or had been educated in its colleges. All, however, were perfectly satisfied to pass the "harmless" resolution.

The Home Missionary Meeting was held on Tuesday Evening, T. D. Paul, Esq., of Leicester, in the chair. The reports of the various

District Societies having been read by the Secretaries, and that of the General Society by Mr. J. F. WINKS, brethren T. GOADBY of Coventry, H. WILKINSON of Norwich, B. WOOD of Bradford, and J. HOLROYD of Barton, addressed the assembly. Mr. G. gave many interesting details of his late visit to Canada and the Northern States of America, and Mr. W. furnished several pleasing facts of the revival of religion in Norwich.

On Wednesday morning at seven, the reading of the "states" was resumed. These sometimes contain remarkable facts; and a few have a "sameness" about them which is "stale, flat, and unprofitable." From a city, a town, and a village, we give a sample of the former class.

"LONDON, *Praed Street.*—Our congregations are become occasionally so large that we have not room to contain them; and our present prosperity is greater than at any former period in the history of our church. Notwithstanding the large numbers that have been added to us, cases of discipline have been *very* few. The desirableness of obtaining an enlarged place of worship has occupied our serious attention; obstacles of a formidable character present themselves. 'We see our calling, how that not many rich are called.' In our difficulty we are seeking for divine guidance; have appointed a treasurer, and are collecting funds. A Mutual Improvement Society, established principally for young men, holds its weekly meetings, presided over by our pastor; in connection with this society, free lectures to 'working men' have been given during the winter months; these, for the most part, have been numerously attended by inquiring minds, who have taken a deep interest in the varied subjects brought before them, not without good results. Our sabbath school is sustained with increasing vigour; the senior classes are well attended, and from their numbers some have been received into the church. Our Dorcas, Tract, Sick Visiting, and Temperance Societies, are pursuing their active course with new life, in a wider sphere of usefulness. By the united aid of the Juvenile Missionary Society and the Church, we have raised more than £50 for our Foreign Mission. Our week-night services are not so numerously attended as in the winter months. At the close of the sabbath evening, we hold alternately a prayer meeting and religious conversation meeting; these are well attended; the latter has been greatly blessed to seeking souls."

"NOTTINGHAM, *Stoney Street.*—Owing to the depression of trade, many of our members have suffered severe privations. This may in part account for the low state of religious feeling which, it is too apparent, exists among us, and which shows its results too clearly in our statistics. We, nevertheless, feel that there is a degree of vital godliness in our midst, and we hope that the cloud which now overshadows us will speedily pass away. At *Bulwell* the cause is in an improving state. The friends there have intimated a wish to separate from us, with a view to become independent; a step which, if taken, we hope may stimulate them to increased exertions, but which, without great care on their part, we fear may be fraught with danger. At *Carrington* we are pleased to report a very satisfactory state of things, several having been baptized. The friends there recently expended between £40 and £50 upon improvements, and to their honour have paid off the whole amount. At *Carlton* we have nothing encouraging to report. Some improvement appears at *Stapleford*. A few have been baptized from *Prospect Place*, and £10 of the chapel debt paid off. We hope the cause is in a promising state. At our recently opened branch at *Bath Street*, the school is increasing in numbers and usefulness. We have preaching there every sabbath evening, and a prayer meeting on Wednesday evening. From this branch several candidates are waiting admission. Our sabbath school at home continues hopeful, but we think it has scarcely been so successful as in former years. We have established an adult class for males, from which we expect good results. Our Benevolent Society has been made a great blessing to the sick poor, and our friends of the Tract and Dorcas Societies maintain the interests of those useful institutions. Our pastors continue their interesting bible classes, and it is believed with much profit to those who attend them. Our young men have lately began a Mutual Improvement Society, which is well attended. Our local preachers are united, acceptable, and, we believe, happy in their good work. Our Juvenile Missionary Society is prosperous; the zeal of our young friends having in no degree abated. During the severe weather in the early part of the year, at the suggestion of some gentlemen not connected with us, who promised us liberal help, we opened a soup kitchen upon the chapel premises, which our friends cordially supported. About £100 were expended in soup, bread, &c., and many were the expressions of gratitude with which the suffering poor of the neighbourhood received the relief. The tickets having been distributed by house to house visitation, we hope that good in other ways may result therefrom. Our congregations at Stoney Street are still good, and our prayer meetings, we hope, are improving. The labours of our ministers are highly acceptable; and, although we have not been free from anxieties, we have hope that all things will yet work together for our good, and the glory of our God."

"CRICH, *Derbyshire*.--Last year we invited brother W. Shakespeare, of Belper, to settle amongst us, and he came in October. With the new year, we began a morning service, instead of holding our first in the afternoon, which we have found to be much better. We also commenced the 'Weekly Offering,' and find it in every way better than the old system. At our request, our minister began a course of sabbath evening lectures. Shortly after, a remarkable religious movement began, and spread rapidly all around us. Never before had we been blessed with such an outpouring of the Holy Spirit. Our members were united, earnest, and prayerful. Sinners of every class, even some of the most hardened, were brought under the mighty influence. Drunkenness and profanity became almost unknown. Prayer and praise were heard everywhere. Rocks that had often echoed oaths and curses, now reverbrated with the voice of supplication and the song of praise. Meetings for prayer and exhortation were held between the sabbath services, and every evening but Friday in the week. These were thronged and protracted: cut them short we dare not. At these meetings, ministers and members were all actively engaged pleading with the undecided, directing the anxious to Christ, or praying for them. Such anxiety for souls we had never felt or seen. God owned his word, and answered our prayers. Never can we forget the solemn scenes we witnessed. For four months this wonderful movement continued. Hundreds were awakened, and not a few are now saved. Of these, it has been our privilege to gather an encouraging number. By baptism and restoration, we have added about forty; and thus, by the blessing of God, we have doubled our numbers. We are about to elect two more deacons;

and we pray that God would bless all our churches as he has blessed us."

The largest number baptized by one church was at Praed Street, Paddington, 78; Carley Street, Leicester, was the next, 53; then Borough Road, London, 46; and Walsall, 40; several other churches followed close upon these numbers.

The College Committee met on Wednesday morning, when after the usual business, W. E. Winks of Leicester, James Orchard of Ashby, J. Reed of Leicester, and J. P. Tetley of Denholme, were admitted as students on probation.

At eleven, the Rev. J. J. Goadby of Lenton, Nottingham, preached from 1 Peter i. 24, 25, to a large congregation, in the spacious chapel, Archdeacon Lane. At the request of the Association, Mr. G. has published the sermon, with the title, "The Imperishable Gospel." It was an admirable exposure of the fallacies contained in the notorious "Essays and Reviews." In the afternoon the Foreign Missionary Committee met in Friar Lane chapel, and the Rev. T. W. MATHEWS of Boston, preached an experimental discourse from "The unsearchable riches of Christ," in Dover Street chapel.

In the evening the Foreign Missionary Meeting was held in the Temperance Hall, which was crowded by a large and respectable auditory. Special return trains having been engaged for ten o'clock, the meeting was undisturbed by parties retiring. G. F. COCKBURN, Esq., Her Majesty's Commissioner of Cuttack, was invited to the chair, who bore warm and cordial testimony to the efficient labours of the General Baptist Missionaries in the province of Orissa, and strongly recommended the Society to commence a mission to the Khonds. Rev. J. C. PIKE, Secretary, read extracts from the report, and ROBERT PEGG, Esq., Treasurer, gave a brief financial statement. The speakers were Messrs. H. ASHBERY of Sheffield, J. P. MURSELL of Leicester, J. CLIFFORD of London, G. HESTER of Long Sutton, and the missionaries, STUBBINS, WILKINSON, and BROOKS. The address of the chairman was heard with much interest and pleasure; and the speeches were of a very animated and resolute character, and being chiefly from younger ministers, gave pledge of future effort and perseverance in carrying on the good work. It was announced that the Committee had resolved to send out Mr. Thomas Bailey of the College, to join Mr. J. O. Goadby in the proposed Mission to the Khonds.

On Thursday, before breakfast, the reading of "states" was completed; after which, the College business was brought forward. There were now present about 250 representatives from nearly 100 churches, and several hundreds of members and visitors. The main question was the purchase of College premises, which soon resolved itself into a subscription forthwith. The scene for upwards of an hour was of a very animated character, and about £1,650 were subscribed.

At twelve, the Association Letter, on the "Non-attendance of Influential Members at our Prayer Meetings," was read by the Rev. T. WATTS of Wisbech, and met with most decided and harmonious approval. We hope to see it published in a separate form for the use of Congregational churches, Baptist, or Pædobaptist. We cannot refrain from giving the concluding paragraphs:—

"But we should omit a most important part of our subject if we failed to notice the pernicious effects of this evil practice upon the church. To say nothing of the loss it sustains in not having the prayers of these absentees, it suffers in many other ways. Generally speaking, those who do not pray will not work; or, if they do, it will be from worldly rather than spiritual motives, and therefore, their labours will be valueless. We are quite sure that those who assist the pastor most efficiently in the spiritual work of the church will generally be found at the prayer meeting. The reason for this is obvious. It is the grace derived through communion with God which enables us to labour efficiently in his holy cause. By robbing the church of your prayers then, you deprive it also of your efforts, or at least of those which are accompanied by the divine blessing. A people that are powerless in prayer, will either be inactive, or their activity will result in but little that is spiritually good. Now the influential members of our churches are just the persons from whom we might expect the most successful effort. Their education, position, and worldly circumstances, give them an influence which poorer and more illiterate persons do not possess. These are great talents, and they have no right to make them useless to the church by giving way to a prayerless spirit.

Nor is this all. The absence of these persons generally leads to that of many others. How can we expect to train up our younger members to a diligent attendance on this means of grace if the elder and influential ones are not found there. One of the most painful experiences of our ministry is this: we are continually seeing promising young christians sinking down to the dead level of the worldly professors they see around them. Whilst conversing with these youthful converts when in the glow of their first love, we often sadly speculate as to the type which their piety will take in years to come. When we look around us, and see the worldly character and influence of many of our members, we fear that the rich bloom will be blasted, and the real fruit of all this promise be very small. There is scarcely one of our young members who does not at first diligently attend this service; but, alas! as the months and years pass by, they gradually withdraw themselves. Of those who have been several years members of the church, the proportion that supports this meeting is generally smaller than of those who have just embraced the Saviour. We by no means say that this sad result is to be traced up to a single cause, but we fear that the worldliness and lukewarmness of those whose conduct we now deplore will go very far to explain it. Your absence, my friends, leads to the absence of others, and thus, instead of being a source of strength to the church, you are a cause of weakness. And then, by the non-attendance of this class, *evils are strengthened and perpetuated in our social worship which their presence might remove.* The prayers are often long, just because there are few to offer them. There is but little warmth or life in the meeting, because the few who attend are discouraged by the absence of others. The pastor becomes dull and prosy in his remarks, because there are a mere handful to hear him. We are aware that this should not be the case, but we are only men, and discouraging influences act upon us as well as upon others. Let those who think that their minister is not so lively as he ought to be, try to stir him up by flocking to all the means of grace; and, if he yet remains cold, then let them blame him. When the pastor of a church that numbers in its ranks many influential members, comes to the prayer meeting, and scarcely finds one to support him, he would be more than man if he were not discouraged.

Nor is such absence without its influence on society generally. It is known and noticed. When the worldling finds that the slightest inducements suffice to lead his professing neighbour from one of the most spiritual meetings of the church, what must he think? Can he believe that prayer is a sacred duty, that it is the life of the church, that it prevails with God? When he hears such a man speak of its importance, must he not doubt his sincerity? The saddest scepticism as to the power of prayer prevails around us, and we fear that it is strengthened and excused by the conduct of all classes of professors. We may speak of its potency, but men will not believe us until our conduct gives weight to our words. When nothing will keep us from joining our brethren at the throne of grace but matters of the greatest importance; when we make all things bend to the performance of this sacred duty, and the enjoyment of this high privilege, the world will admit our sincerity, and be attracted by our earnestness. The higher your position in society, brethren, the more your conduct will be marked by the world. If *you*, therefore, should neglect the prayer meeting, the influence will be disastrous. Unless the claims of evident duty prevent you, you will injure your own souls, you 'will be a spiritual stumbling-block in the path of your children and servants, you will become a snare to youthful christians, you will be a source of weakness rather than of strength to the church, and you will encourage the world in that fatal contempt for prayer which, alas! is so prevalent. Brethren, your responsibilities in this matter are very great; let your attention at once be given to it. May we soon behold the day when, throughout the denomination, the spirit of prayer shall revive not in *one* class only, but in *all*; then, verily, the time to favour our Zion, yea, the set time, will be fully come!"

Various business occupied the brethren in the afternoon and evening of Thursday; all of which was disposed of with temperate forbearance and good will, until, strange to say, when the "temperance" question itself was introduced in the evening; the advocates of which had prematurely announced a public meeting for that object in the Temperance Hall, at eight o'clock. Anxious to be there, they pushed forward their resolutions, and then proposed adjournment. This many regarded as very irregular, and hence, considerable disquietude, and a rather stormy and noisy debate. At length resolutions were passed approving "all judicious efforts to promote temperance." The temperance brethren then retired; the remaining business was quietly arranged, and the chairman pronounced the benediction before ten o'clock.

Rev. T. GOADBY, of Coventry, was appointed Secretary for the next three years. Next year the Association is to be held at Halifax; chairman, Rev. J. C. PIKE of Leicester; preachers, Messrs. JONES of Derby, and CHAMBERLAIN of Fleet; subject of the letter, "What practical measures can be proposed for effecting a closer union between the two evangelical sections of the baptist body;" the writer, F. STEVENSON, Esq., of Nottingham.

SUMMARY OF THE STATISTICS.

Numbers added this year, viz :—	
Baptized	1439
Received	416
Restored	126
New Church	66
	2047
Numbers reduced this year, viz :—	
Dismissed	333
Excluded	203
Withdrawn	136
Removed	314
Dead	331
Extinct Churches	109
	1426
Clear Increase	621

Total number of Members, 19,817; Sabbath Scholars, 28,614; Teachers, 4,251; Chapels, 210; Other Preaching Places, 48.

We have attended these annual meetings nearly forty years, but, with the single exception to which it has been our painful duty to allude, we do not recollect one when more zeal and harmony prevailed. May we be forgiven if we say that the impression left on our mind at its close was, THERE IS, AFTER ALL, A FUTURE FOR THE GENERAL BAPTISTS.

On Friday morning, glad to breathe the fresh air of Charnwood Forest, after close confinement from early morn to late eve during three warm summer days, a large number of conveyances carried quite a crowd of visitors to Bradgate Park; who visited the ruins of the Hall in which Roger Ascham found Lady Jane Grey reading Plato, and having inspected the old chapel, sat down under the "ancestral trees" to partake of refreshment, climbed the mountain of "Old John," where a glorious prospect rewarded their toil; and in the evening thrice over filled the large room of the village inn at Newtown, where tea, with ham, and eggs, and good cream, are always plentifully supplied; and then away to the dell, where, with speeches, and singing, and other harmless enjoyments, among the gnarled oaks, running brooks, and rugged rocks, they spent a pleasant evening until its shades prevailed; and then carriage after carriage drove off amidst the cheers of the "village urchins," and all arrived in safety at Leicester.

Spiritual Cabinet.

THE IMPERISHABLE GOSPEL.*

BRETHREN, if this Gospel fail, reared as it is on a basis so solid and imperishable; displaying as it does in its history and progress such elements of stability and power; power, that revolutionizes and ennobles hearts and lives; power, that defies by its invincible meekness the most numerous and most deadly assailants; power, that renews the youthful vigour of its earliest life in spite of the corruptions and follies of its falsest friends; and power in that love the full measure and depth of which none of us can ever know:

> ———"If this fail,
> The pillar'd firmament is rottenness
> And earth's base built on stubble."

But it never has failed, and it never will. Men may fail in their duty, but Christ never fails in His love. Generations may perish in succession, but the Gospel is contemporary with every generation and shall outlive them all. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you."

Men, brethren, and fathers, we believe all this; our hearts leap up with the joy it awakens. What, then, let us ask, is your duty and mine? Briefly this:—*to hold fast the form of sound words*, and *to hold them forth*. Hold them fast; not with a petulant and unreasoning ignorance that carps at any variation from our Shibboleth, but with the strong and tenacious grasp of increasing intelligence, and with a love for our Master that is daily renewed. Be it ours to search in this record as for "hid treasure," assured that our most diligent investigations will be most rewarded. Let us be as familiar with the Abiding Word, and the proofs of its imperishableness, as sceptics are with the fading inventions of human sophistry. Be it ours to meditate in this Holy Law day and night. Christian men may lose their relish for the Gospel by their neglect of the Scriptures, and by their depreciation of heavenly guidance. They erect no family altar. They lift up in their dwellings no voice of praise. They are strangers to the meetings in which "prayer is wont to be made." They go forth on the hot, dusty, and crowded thoroughfares of the world, with no previous refreshment from the green pastures of promise, and with no preparatory solace from the still waters of love. What wonder if they fail? Hold it fast, ye who are heralds of the cross. When the message of priceless love is so constantly on the lip, how great the need to watch that its power be also treasured in the heart. We are in perpetual danger as ministers of undervaluing that with which we are so familiar, and of overlooking its personal application. May God in his infinite mercy save us from so fearful a calamity; and help us, through his Holy Spirit, to walk daily in fellowship with Him "whose we are, and whom we serve."

---

* From "The Imperishable Gospel," a Sermon by Rev. J. J. Goadby, preached at the General Baptist Association, June, 1861. Leicester: Winks & Son. Sixpence.

Hold forth the word of life; in the face of difficulty and weakness, of opposition and of no immediate result. Hold it forth; with prayerful yearning compassion for men, with humble dependence on the blessing of God, with faith in the potency of our Master's love, and with ardent expectation of ultimate success. Hold it forth: not as some, "whom I have heard men praise, and that highly," who chilled you by their demure officialness, and repulsed you by their superfluous dignity; who talked as if decency were godliness, and good-nature christianity; who spread no viands that could satisfy the hungry soul, and fill the poor with gladness; who called all to the feast, and then narrowed off the welcome to the bigotted members of their own little community. Hold it forth: not an emasculated gospel, with no promise of help from above; not a gospel with reservations and exceptions; but a full, free, universal, whosoever-will gospel—the gospel which your Master proclaimed. Show men no narrow canal, every inch of whose surface is covered by two little boats abreast, and whose waters are the exclusive property of some insignificant corporation. But show them an open and expansive sea, broad enough for craft of every burthen, and with ample room on its measureless bosom for all the fleets of the world. Hold it forth: anywhere and everywhere, in all meekness and charity, long-suffering and gentleness. Make opportunities with a wise discretion for your advocacy, whether in the family, or the shop, or the friendly visit, or even in the street. Do not gather your skirts about you, and sweep proudly by on the other side of the unwashed idlers, as you walk to your sanctuaries. Invite them to your houses of prayer with a cheery word, and you will find that the masses of this country have been strangely maligned; that they are not so much hostile to religion as indifferent. But are we we not very guilty here? Have we not helped to engender this indifference by our cold neglect? Let us retrace our steps. If they will not come to us, let us go to them, and with the glad message of our Master's love. Hold it forth; not for the praise we may secure by our eloquence, nor yet for the reverence we may obtain for our virtue;

not for ourselves, but for Christ—seeking his glory first, midst, last, and without end. Then will the gospel spread forth on every side, when every church member, and every minister, shall be filled with the spirit of deepest and sincerest consecration to their Lord.

"To thee, O Jesu, I direct mine eyes,
  To Thee my hands, to Thee my humble knees;
To Thee my heart shall offer sacrifice;
  To Thee my thoughts, who my thoughts only sees;
To Thee myself—myself and all, I give;
To Thee I die, to Thee I only live."

Poetry.

THE SPIRIT'S HEAVENWARD FLIGHT.

THROUGH fields of light, in light arrayed,
  The dark earth left behind,
He sweeps the skies he once surveyed,
  His heavenly home to find.
Nor lonely his aspiring way,
  For others share his flight,
And ever soaring, sing of day
  Where faith is turned to sight.

There mighty suns majestic roll
  In their eternal round,
And fill his glad enraptur'd soul
  With melodies of sound.
For now he hears those radiant spheres
  Their endless music pour:
Each sings to each in heavenly speech,
  And all their God adore!

And hosts of cherubim go by,
  With swift and flashing wings,
On errands to the furthest sky,
  Where day for ever springs.
New life, new sense his being fills,
  New powers of love and praise;
And his full soul responsive thrills
  To songs of joy they raise.

With them, he too would sweep afar,
  In ministries like theirs,
And echo back to every star
  Its holy hymns and prayers;
But upward, onward, in his flight
  He seeks the glorious place,
Where, faith for ever turned to sight,
  He sees God "face to face!"

Lift up your heads, ye heavenly gates!
  A ransom'd train draws nigh,
A ransom'd host before you waits,
  Your heavenly leaves lift high!
And enter ye, with songs and psalms,
  Your conflict now is o'er,
And gladly wave your glorious palms—
  Ye shall return no more!

O swell your choral hymns, ye hosts,
  Ye harpers, sweep your strings,
And welcome to your happy coasts
  These holy priests and kings!
The path from worlds of sin and woe
  Their pilgrim feet have trod,
And called by JESUS, now they go
  To dwell in heaven with GOD!

Reviews.

The Baptismal Reconciliation. With Fraternal Remarks on Dr. Halley's "Reply," and the Appendix of Dr. Wardlaw. By the Rev. Charles Stovel. Cheap Edition. London: Elliot Stock.

"BAPTISMAL Reconciliation" sounds oddly as a title. When we first glanced at the two words we took them to be a misprint for the more familiar juxtaposition of the words "Baptismal Regeneration." But we soon found that the title was correct as it stood.

Mr. Stovel tells us that

"Originally the appeal was made, by Tractmen, Dr. Halley, and Dr. Wardlaw, to the authority of sacred Scripture for the defence of Infant Baptism and their diverse expositions of its value. Now, the far-famed 'Essays and Reviews,' advancing beyond their predecessors, say that '*Infant Baptism*' has '*sufficent grounds, the weakness is the attempt to derive them from Scripture.*' Since an appeal to Scripture on the authority and import of a rite in the kingdom of our Lord is now deemed an absurdity, it is hoped that a cheap edition of this volume may extend the influence of *facts* which cannot be disputed, and of arguments which have been met with no refutation."

Here we have nearly three hundred pages of close reasoning on the baptismal question, in which this skilful polemic follows up his opponents and pushes them into very awkward positions, leaving them without scriptural support for their peculiar dogmas. Dr. Halley is rather severely handled, but not without cause. We give one extract:—

> "'Mr. Stovel' has a right to claim that all this evidence be well considered and refuted before his brethren throw the work aside and say, '*Stovel is wrong in his Greek.*' After what has been received from various sources, this evidence has been carefully reviewed; and the only effect this review of that evidence and the rules of grammar here adduced has had upon the author's mind, is, to make him feel more convinced that the opinions there expressed cannot be refuted. He can only entreat his brethren, therefore, since the inquiry relates to the word of God, not to abandon the investigation; nor, if they feel a doubt, to leave the ground of their hesitation undefined or undeclared. The author will be more obliged than any one if it be *proved* that he is wrong.
>
> Dr. Halley appears grieved, and even resentful, at what he calls '*attempts to convict an opponent of ignorance.*' This is quite a mistake: if Dr. Halley appears to be ignorant, this results from the nature of his own unguarded and diverse affirmations and reasonings: 'Mr. Stovel' has been, and is, concerned only for the truth. The personalities of our brother, by which he seeks to be revenged, might seem to call for some further reply; but it is punishment sufficent for any one, in Dr. Halley's station, to have fallen into such disgraceful improprieties."

We only add, that recently, the baptismal controversy has not excited much public attention. Our leading men on each side have been very quiet. We have no fear of the renewal of the conflict. Nay, we would choose it rather.

But one caution about this book. Let no man sit down to its perusal who does not first make up his mind to read and ponder every word. Mr. Stovel is a hard thinker, and in all he writes there are "some things hard to be understood," but a careful and candid perusal of his well-weighed thoughts will be well rewarded.

Hymns and Prayers, for the occasion of Laying the First Stone of the New Tower, (of St. Martin's Church, Leicester,) Tuesday, July 23, 1861.

HEARING that the Regius Professor of Ecclesiastical History at Oxford, the Rev. A. P. Stanley, D.D., from whose recent work we gave a quotation in our last number at page 254, was to preach on the above occasion, we stepped into the church for a few minutes just to see and hear the celebrated Professor. The congregation, which was select and highly respectable, were singing, and a copy of the Hymns and Prayers was presented by an official. The text was Genesis xxvi. 18, and the preacher proceeded to describe the site of the wells, but he spoke so low that only a few of his sentences could be heard. No doubt he would give a graphic description of them from personal observation. But we must refer to the Hymns, for they arrested our attention. A local high-church *Journal* said of them, "Two very appropriate Hymns were sung during the service." We were not told whether they were *original;* but we give the first verse of the first hymn:—

"This stone to Thee in faith we lay,
  We build the temple, Lord, to Thee;
Thine eye be open night and night
  To guard this house and sanctuary."

Sanc-tu-a-ry! nine syllables in the fourth line to match eight in the second line. Verily the legs of the lame are not equal! We know not how the singers managed to nip one syllable out of the last line for the sake of the tune, but we expect they did, for singers are clever fellows in their way, cleverer sometimes than clerical poets.

But the second hymn is a choice specimen of ecclesiastical psalmody. We question if the learned Professor, in his eastern researches, ever met with anything like it. After an invocation in the first verse to

"Blessed City, heavenly Salem,"

these two singular verses follow:—

"Many a blow and biting sculpture
  Chiselled well those stones elect,
For their several stations fitted
  By the mighty Architect;
Who therewith hath willed for ever
  That His palace should be decked.

Christ is made the sure Foundation,
  And the precious Corner-stone;
Who, the twofold walls surmounting,
  Binds them closely into one,
Holy Sion's Acceptation,
  And her Confidence alone."

"Biting sculpture chiselled." Did it! well, it might; but what is meant by "Holy Sion's Acceptation?" Really the verses we have quoted are poor call our French awakening will live, will extend itself, and will be consolidated in Paris, in the whole of France, and in the neighbouring countries."

Subsequently a gymnasium, gas-lit to the roof, and a concert-room, have been used alternately; and papers distributed, and bills posted on the walls, brought in many, who otherwise would probably never have come under the sound of the Gospel. It was indeed something new to see throughout Paris, for three weeks on the walls in glaring French characters, (after the announcement of days and hours,) "Free admission. All are invited to come. The subject of the discourses will be the GREAT LOVE OF GOD. 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.' (1 John iv. 10, 11.) Surely the power of faith and prayer was rarely brought out so strongly, as when a French audience of thoroughly mixed character, could listen to the translation, paragraph by paragraph, of an Englishman's discourse, surprise merging into intense interest, and interest softening down into emotion, until the hymn, "Just as I am," of which we have an admirable French version; or, "There is a Fountain," was irresistibly joined in, and private conversation was solicited, leading, in repeated cases, to a full and open confession of Christ on the spot. A policeman on duty said to a military officer, "O, Monsieur, if these meetings were only multiplied, we should soon have no one in prison." Another was fairly cast down, and requested a private interview for his own soul's concerns. The loving-kindness of the Good Shepherd has manifested itself peculiarly towards the young; and members of various churches and nations have professed to believe in the name of the Lord Jesus, and to receive peace. The conversations after the address and more public part of the devotional proceedings, appear, to all who have joined in them, a most happy innovation, and pregnant with mighty results. Some of the French Pastors have already adopted the plan after their usual service.

Narratives and Anecdotes.

A GREAT FAMINE IN INDIA.

THE *Oriental Baptist* for June gives the following painful details of a famine in India ninety years ago:—

"Now that the provinces of the north-west are devastated by a severe famine, the following memorandum on the still more frightful visitation of the last century will be read with peculiar interest. We extract it from the Circular Letters of the Serampore Mission, in which it was published in May, 1817. Written by one who himself witnessed the scenes he describes, its details are no doubt trustworthy. A more experienced writer might easily have stated the facts more clearly, and in a more interesting manner, but, as it is, it may tend to excite our commiseration for those who are exposed to similar horrors now, and also to call forth our thankfulness to God who daily loadeth us with his benefits, and by whose kind hand we have been so sustained all our lives long as never to have lacked any necessary good. What a perpetual miracle has the providence of the Lord towards us been!—how little thought of, and how seldom heartily acknowledged!

'Towards the end of the year 1769, I left Calcutta for the upper stations; and, to the best of my recollection, was at Monghyr in September or November in that year. On my way up, I was informed of water boiling out of a rock at Seetakund. I saw the water come up through the rock boiling hot, which simmered and bubbled as boiling water does in a vessel. But the wonder appeared greater when I beheld other wells so near it, the waters of which were cold. A few days after I proceeded to Allahabad. To the best of my recollection it was February, 1770, before I arrived, as I stopped at Benares and Chunar-ghur. The narrowness of the streets at Benares put me in mind of Wapping. I was shocked at seeing hundreds of men walking along perfectly naked. In July, 1770, I heard of the famine, after recovering from a fit of sickness. When I looked round from the top of the building where I lived, I beheld the surface of the ground quite dry, and the trees all bare as in our winter. I saw Europeans and natives riding in the morning on horseback, and crowds of poor people running after them, and striving amongst one another for the dung of their horses, which they washed, and eat the grains which had passed undigested. I also saw women and children scraping the surface of the ground to obtain the seeds of grass to eat; they also dug the ground for the roots of grass; they searched the ground for anything that could afford a mouthful. Grain was so dear that they could not buy it, and at length grass and roots failed. The cattle too were deprived of food; they used to creep under the trees to screen themselves from the violent heat, but now, the trees having few leaves to afford them shade, they strove with one another to obtain what shade there was. The month of June arrived, and no rain; the winds continued burning hot. July came, but no rain. Everything was parched up; and the grain began to disappear in the bazaars also. Although so dear before, it was not now to be had for money, and it was too late in the season to hope for crops. The month of August confirmed the superstitious in the idea of a great famine by the appearance of a comet, which made the people mourn. The sight of such a supposed omen was indeed, at such a time, very awful. I used to see it every night from the top of the building, portentous on the frighted land. It continued to be seen above a month. I was at this time gathering a little strength, and so soon as I was able, I left Allahabad to go to Calcutta; but when I first ventured out, I had nothing before me but scenes of distress; people begging for the smallest relief, and many in a state of starvation. If a dog or any other animal had died for hunger, it was seized by numbers, who strove for a share of it. About November I stopped at Chunar and Benares on my way down, where I found the famine raging in all its horrors. I made but little stay at these places, but was in hopes I might not find it so bad at Patna, that being a very great grain country; but when I arrived at this place, about the end of December, or the beginning of January, 1771, how shocking it was to behold the sand banks covered with dead bodies. The stream of the Ganges at the time ran by Hajipur, and I had a large sand bank to go round before I could get to Patna. I came to at the ghat opposite the old magazine, now the opium godown, where I found the place covered with dead bodies. I was obliged to step between them, and was sorry to find the famine rather worse here than upwards. Here I learnt, that hundreds died in a day, dropping down as they passed through the bazars. I saw numbers lying in the public roads also, who had fallen down with weakness, and could not get up again, but there they died. The richer natives as they passed regarded them no more than if they had seen as many dead flies. While at Patna, I visited Dinapore, at which time the cantonments were building. Not less than one hundred or one hundred and fifty dead bodies of the natives, who had taken refuge there, were carried out every morning before the people employed on the buildings could go on with their daily work. In the bazar of Dinapore, which was then held on the large plain near the bridge, dead bodies were to be seen in every direction. I was much shocked at seeing a poor woman who had fallen down through weakness, but was not quite dead: a ravenous bird was picking and tearing the flesh of her arm. It is said, that a larger number of birds of prey were seen during the famine than were ever seen before. The vultures, crows, cormorants, buzzards, and kites, as well as the dogs and jackals, were seen every where devouring the dead bodies on the sands and plains. When a dead horse, a cow, a hog, or a dog, was found dead on the plains, what crowds would strive for a morsel! At gentlemen's cook-room doors crowds were assembled, to catch at any offals or parings of vegetables thrown out: the idea of caste was totally abolished. At Bankipur I was much shocked to see so many men, women, and children digging in the ground for the roots of grass, &c. Some I saw eating lumps of earth. At this place women were selling their children for a little rice or any other food. Men also were selling their wives in the same way. I heard that many had devoured their own children; but I did not see this, although I had no reason to doubt its truth. I staid at Bankipur and Patna about two months, and then proceeded to Monghyr, where the sight of the multitude of bones and skulls lying on the ground along the river convinced me that the calamities of the famine were very general: every sand bank, as I went along the river, was loaded with skulls and bones. Not a shower of rain that whole season. As I passed Murshedabad, that large and populous city seemed emptied of its inhabitants; at every few yards crows and dogs were feasting on the dead bodies. In 1772 I arrived at Calcutta, and notwithstanding all the efforts to relieve the poor there, still the mortality was exceedingly great; Calcutta streets were covered with poor starving people.'"

Baptisms.

FOREIGN.

AUSTRALIA, *Melbourne*.—In our number for July, page 218, we gave a report of the baptism, at Collins Street Chapel, of the Rev. W. B. Landells, pastor of the Independent Church, Oxford Street, Collingwood. Not having room at that time for an extract from his address, we give it now. After referring to "temperament" of mind, prejudice, position, and indifference, as operating to obstruct conviction and decision, Mr. L. thus concluded:—" But I would observe, lastly, that this continuance in a false position may be further explained, as it respects myself and others, by the fact that there has been paid too great a deference to human authorities and dogmas, and too little regard for the Scriptures of truth. We profess to believe in the all-sufficiency of God's Word. But how often do we act in opposition to this fundamental principle. How readily do we turn away from the infallible oracles to consult the opinions and to receive the teachings of the fathers and doctors of the church. And is not this often done for the purpose of strengthening and confirming opinions which we have long entertained, and which we are reluctant to renounce. This human and traditional christianity, so frequently opposed to the simple teachings of God's Word, has done more to foster human dogmas, and even to perpetuate and multiply sectional distinctions, than all other causes put together. In the careful and long-sustained examination of this question there are two very important truths which have been especially impressed upon my heart, and which, if it should please God to call me anew to the ministry of His Gospel, shall be more fully than ever embodied in my course of study and preaching. The *first* is, The danger of placing an indiscriminate confidence in human authorities and teachings. In prosecuting my investigations upon this question, I have had deeply impressed upon my mind the utter folly of trusting to a traditional christianity—a christianity made up of human dogmas, handed down from one generation to another—loosely allied with the Word of God, and employed for the most part to uphold and defend some leading doctrine or some institutional peculiarity of a denominational theology. Here is the stronghold of manifold religious theories—baptismal and others. But *secondly*—I think I never had so deep an impression of the divinity, the beauty, and the preciousness of the inspired record, as I have obtained in the prosecution of this subject. I have come, with the fullest certainty, to this conclusion, that the Word of God, apart from all other teachings, is sufficient to lead the mind to just and satisfactory results upon all religious questions. In this respect it asserts, over every human production, an immeasurable superiority. From the Word of God, exclusively, I speedily found that I could have most fully satisfied my understanding and conscience upon this question of baptism. On account, however, of the ministerial position I occupy, I determined to subject the question to every test—and what have I gained by the process! Absolutely nothing but the conviction that the plain and prayerful reading of God's Word is all that is needed to come to right conclusions upon the varied subjects of its teachings. It is my intention, as I have already stated, to deliver two lectures on the baptismal question. I will therefore indulge in no further remarks on this occasion. I should prefer, at the present moment, to have my mind and heart solely occupied with the religious aspect of this service. In the observance of this sacred ordinance, I would recognise, with all simplicity and fulness of faith, the authority of Christ—my Divine Master. What I have done to express my obedience to his command I would not for one moment regard in the light of sacrifice. Did it require me to perform something inexpressibly more trying and self-denying, most gladly would I do it. To my Divine Lord I owe everything—a recovered existence with its divine life—its noble privileges—its glorious destiny, and its immortal joys. I am, therefore, here to express, through this ordinance, my attachment to His name, my subjection to His authority, and my devotedness to His cause. My confession of faith in respect to this divine institution is very simple. I believe that no one has the right to be baptized but such as have repented of their sins and exercised faith in the Lord Jesus Christ. This, I trust, I have done.—I believe that this divine institution is the symbolic representation of our faith. To me there are here exhibited, as in a figure, the precious truths of my salvation, that Christ has died for my sins and has risen again for my justification: that by submitting to this christian ordinance I am buried with Christ that I may rise in newness of life in Jesus Christ. Of this, I want on this solemn occasion to have the deepest impressions; nay, I could wish to carry through the remaining course of my pilgrimage down to the dark sepulchre the most vivid remembrance of this night's consecration to my Lord and Saviour.—I believe that this divine institution is the significant badge of christian discipleship. I show to the world, through my baptism, that I am risen with Christ—a follower of the Lord Jesus—that I must, therefore, breathe His spirit, testify to His salvation, be devoted to His service, and wait for His coming and kingdom. I feel that the vows of Christ are now upon me. Oh! may I continue faithful unto death that I may receive a crown of life. Let me remark, in conclusion, that in the observance of this divine ordinance there are associated with me my dear wife and one of my sons, both members of the church over which I lately presided. The faith in believer's baptism they had both acquired before myself. I should have preferred being baptized alone, lest it should be said that some undue influence had been exercised to secure their acquiescence. It is, however, their own act and deed, to the performance of which they have been impelled alike by their convictions and by their sympathy for me, sustaining, as I do, the unkind and unjust reflections of former friends, on account of the course I have thought it my duty to pursue."

North America, *Michigan*.—A Home Missionary thus describes a baptism at one of the new settlements in this State, "Six have been reclaimed from their wanderings, and twenty-six hopefully converted. These are mostly heads of families. Several of the converts having expressed a desire for baptism, we heard their relations of experience, and nineteen were approved. On the next sabbath I preached to them in the morning, and at the close of the service we repaired to the water, a small lake, surrounded with woods, a beautiful place to administer the sacred ordinance, and baptized sixteen of them in the presence of a large, respectable, and attentive audience. I expect to baptize another company of believers in a few weeks."

India.—An interesting incident is reported from Assam. Seven persons had been baptized at Tezpore. They are of the Kacharee race, and had travelled, for the purpose of being baptized, a distance of more than an hundred miles on foot; crossing ten rivers, and passing through a dense heavy jungle infested with tigers and bears, miles in extent, which it took them four days to accomplish.

DOMESTIC.

Bedford, *Mill Street*.—After preaching on baptism, Mr. Killen immersed three young disciples on a profession of their faith in Christ, July 28. One of them was a young woman, who, being on a visit to her parents, witnessed the administration of this ordinance twelve months ago, and was then convinced of her duty thus to give herself to the Lord according to his will.

Sunderland, *Sans Street*.—On Lord's-day evening, Aug. 4, two believers were baptized by Dr. Bannister. This was the ninth sabbath on which we have had a baptism, and the eleventh time the ordinance has been administered since the 1st of April, during which period upwards of thirty have been added to the church, and we have now six candidates.

W. B. D.

Wolston, *near Coventry.*—The ordinance of believers' baptism was administered here on Lord's-day, July 7th, when six young disciples—three of each sex, were baptized. One of these, after leaving our sabbath school, had gone far astray in the paths of sin, but through the preaching of the gospel by our esteemed pastor, was brought to see her folly and guilt, and sought and found pardon and peace through Christ's atoning blood. One young man had never entered a dissenting place of worship until recently, when the word preached reached his heart, and led him to seek and find the Saviour. He is now anxiously seeking the salvation of his friends and relatives, not without cheering hopes of success. Surely the Lord is hearing and answering the fervent prayers of his people here. To Him be all the glory, now and for ever! J. M.

Arnsby, *Leicestershire.*—On the first sabbath in July our pastor, Mr. Shem Evans, baptized seven females, one of them a respectable widow from Brize Norton, Oxfordshire, who had been brought up a Quakeress. Within a fortnight after she was married in the same chapel, and by the same minister, to the Rev. B. Arthur, baptist minister, of Coate, Oxon. Mr. T. Rhys Evans, late of Usk, Monmouthshire, is now a fellow-labourer with Mr. S. Evans at Arnsby and its several stations, especially at Countesthorpe, where increasing attendance to hear the gospel, and signs of a revival are being experienced.

Magor, *Monmouthshire.*—We had a very delightful season on Lord's-day, July 21, when a large number of people assembled to witness the ordinance of believers baptism administered. After a clear and forcible exposition of the doctrine of christian baptism, listened to with marked attention, two young men were immersed upon a profession of their faith in our blessed Redeemer by Mr. Hoskins, of Caerleon, our pastor being very unwell. More, we hope, are inquiring the way to Zion. T. F.

Birmingham, *Lodge Road.*—We had the pleasure of opening our baptistry for the first time on Lord's-day, July 7. After an appropriate sermon by Mr. McLean, of Harborne, four friends were immersed by Mr. Johnson, the secretary of the church. Two of them are teachers in the sabbath school, and one a daughter of one of the deacons. S. C.

Wolvey.—Mr. R. J. Langridge, after preaching, baptized eleven candidates—seven from Chilvers-Coton, and four from Wolvey—July 7th. Seven were males, and four females. Great attention was paid to the service by a large audience. These were received into church fellowship at Chilvers-Coton and Wolvey. Mr. L. has been preaching out doors to very large congregations, but certain parties are much opposed to us. Your tracts have been eagerly received. If you have any more to spare, we shall be glad of them. W. J.

Blackwater.—Three believers were baptized by Mr. Sale in May; and on Lord's-day, Aug. 11, six disciples were also baptized by Mr. S. on a profession of their faith in Jesus Christ, after a sermon by his son, Mr. John Sale, missionary from Calcutta, which was listened to with deep interest by a crowded audience, some being compelled to remain outside from want of room. The service was interesting and impressive. We trust that others will soon be constrained thus to follow their Lord. W. K.

Ireland, *Waterford.*—On the last sabbath in July, after a discourse by Mr. D. Davies of Pembroke, Mr. T. Davies, President of Haverfordwest College, baptized a young woman on the profession of her faith in Christ. The administration of the sacred ordinance was witnessed with much interest and satisfaction by the congregation.

Northampton, *Abington Street.*—Mr. Leach baptized two candidates on the first sabbath in August. One of these, the father of Mr. J. E. Perrin, baptist minister, Walton, Suffolk, was seventy years of age. Our aged friend had long hesitated, but now rejoices that he has at length been permitted to "keep this commandment."

Bradford, *Yorkshire, Tetley Street.*—On the first Lord's-day in August, our minister baptized twenty-one believers, and in the afternoon they were received into the church at the Lord's table. We have still a goodly number who are inquiring after Jesus. May the Lord continue to revive his work!

Cradley, *Worcestershire.*—Three young disciples of the Lord Jesus put on the profession of his name in baptism on Lord's-day, June 9th. One was a teacher, and another was a member of the adult class. J. D.

London, *Church Street, Blackfriars Road.*—Mr. Barker received into communion two youths (brothers), and six females, on Lord's-day, August 3rd, who had been baptized by him on the previous sabbath. All these are from our sabbath schools. The chapel was crowded at their baptism.

G. S.

Kensington, *Honiton Street.*—On sabbath evening, June 30, our pastor, Mr. Bird, baptized three disciples of Jesus; one had been long a Presbyterian. Others are coming forward. E. B.

Malton, *Yorkshire.*—On Lord's-day evening, July 28, we had a very interesting service, when our pastor, Mr. B. Shakespeare, baptized two believers in Jesus.

Walton, *Suffolk.*—Two disciples of Jesus were baptized by Mr. Perrin, July 11th; one of whom had been an Independent, and the other a Wesleyan.

Rushden, *Northamptonshire, Succoth Chapel.*—Mr. Drawbridge had the pleasure of baptizing nine believers in the Saviour on the last sabbath in July.

WALES.

Neath.—We wish to report that on Thursday evening, July 25, after an appropriate sermon had been preached by our pastor, Mr. James Porter, he baptized four friends—one male and three females. It was an interesting occasion. Our male friend is servant to some high-church people, who, with the rector of the parish, did all they could to dissuade him from being baptized, on the plea of its "not being essential to salvation." But the path of duty was made clear to him, and he determined at all hazards to pursue it. We are the more rejoiced at his consistency and firmness as he is a very intelligent man for his class in society, is in middle life, and the father of a nice little family, and, we hope, will thus become very useful. All our female friends had been brought up in the Wesleyan persuasion; but, having become convinced of the correctness of the views held by our denomination on the baptismal question, have also discharged their duty to their Saviour, at all risks; one of them, I might say two of them, having been in very delicate health for some time past. Two of the females and our male friend join our church. The other, whose home is in England, and who became convinced of her duty while on a visit to some friends here for the benefit of her health, rejoins her former friends on her return home, and, we trust, will be none the less welcome for having obeyed her Lord's command in this matter. I may add that on April 4th our pastor baptized four candidates, consisting, as on the last occasion, of one male and three females.

A. C.

Glamorgan and Carmarthen.—From the report of the *English* Association for these counties, we gather, that the additions by baptisms during the past year have been 230, and that there are now in the ten churches about 1,500 members. This new Union is intended to aid in the formation of English Baptist churches within its limits.

[We have seldom had fewer reports of baptisms than these, which reached us during the past month. Perhaps our correspondents were "harvesting," or "breathing the sea air." In either case we wish them well, but hope they will make up the deficiency next month.]

Baptism Facts and Anecdotes.

JOHN MILTON ON BAPTISM.

Under the Gospel, the first of the sacraments, commonly so called, is baptism, wherein the bodies of believers who engage themselves to pureness of life are immersed in running water, to signify their regeneration by the Holy Spirit, and their union with Christ in his death, burial, and resurrection.

Of Believers.—Matt. xxvii. 19; Mark xvi. 15, 16; Acts viii. 36, 37; Ephes. v. 26; 1 Peter iii. 21.

Hence it follows that infants are not to be baptized, inasmuch as they are incompetent to receive instruction, or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the word. For how can infants, who understand not the word, be purified thereby, any more than adults can receive edification by hearing an unknown language? For it is not that outward baptism, which purifies only the filth of the flesh, that saves us, but "the answer of a good conscience," as Peter testifies, of which infants are incapable. Besides, baptism is not merely a covenant, containing a certain stipulation on one side, with a corresponding engagement on the other, which in the case of an infant is impossible; but it is also a vow, and as such can neither be pronounced by infants, nor required of them.

It is remarkable to what futile arguments those divines have recourse, who maintain the contrary opinion. They allege Matt. xix. 14, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." It appears, however, that they were not brought to him for the purpose of being baptized; ver. 13: "Then were there brought unto Him little children, that he should put his hands on them and pray;" neither did Christ baptize them, but only put hands on them, ver. 15; Matt. x. 16: "He took them up in his arms, put his hands upon them, and blessed them." Seeing, then, that they were neither brought to Christ to be baptized, nor, when received, were actually baptized by him, it is impossible to admit the sophistical inference, that they were properly qualified for baptism; or, which is still more difficult to conceive, that not little children merely, but infants are so qualified.

They argue again, that as it is said, "We were all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 2,) infants must be included in the general expression. I answer, that "all did eat the same spiritual meat, and did drink the same spiritual drink" (iii. 4): yet that infants are not on this ground admitted to partake of the Lord's Supper.

They lay much stress likewise on Gen. xvii. 7: "I will establish my covenant between me and thee and thy seed after thee.... in their generations." No one, however, will seriously affirm that this is to be understood of infants, and not of the adult posterity of Abraham *in their generation*, that is, successively. Otherwise, we must suppose that God intended to give the land also to infants (ver. 8), and that infants are commanded to keep the covenant (ver. 9). Again, Acts ii. 39: "The promise is unto you, and to your children, and to all afar off, even as many as the Lord our God shall call." *Your children*, that is, as they understand it, your infants, in other words, God calls those who cannot understand, and addresses those who cannot hear; an interpretation which can only have proceeded from the infancy of reasoning. Had these commentators but read two verses further, they would have found it expressly stated, *they that gladly received his word were baptised*; whence it appears that understanding and will were necessary qualifications for baptism, neither of which are possessed by infants. So also Acts viii. 37: "If thou believest with all thine heart, thou mayest be baptized;" whereas infants, so *far from* believing with all their heart, are incapable of even the slightest degree of faith. With regard, however, to the text on which they insist so much, *The promise is unto you and to your children*, if they had attended sufficiently to Paul's interpretation of this passage (Rom. ix. 7, 8), they would have understood that the promise was not to all seed indiscriminately, seeing that it was not even to the *seed of Abraham* according to the *flesh*, but only to the *children of God*, that is, to believers, who alone, under the Gospel, *are the children of the promise*, and *are counted for the seed*. But none can be considered believers by the church, till they have professed their belief. To those, therefore, to whom it does not appear that the promise was ever made, the church cannot with propriety give the seal of the promise in baptism.

Again, they allege the analogy between baptism and circumcision, which latter was performed on infants, Coloss. ii. 11: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism——." In the first place there is no other analogy between being *circumcised* and being *buried with him in baptism*, than that which exists among all sacraments, by which the same thing is signified, the mode of signification being different. But, secondly, why is it necessary that things which are analogous should coincide in all points? Of circumcision, for instance, women were not partakers; in baptism they are equally included with men, whether as being a more perfect *sign*, or a symbol of more perfect things. For circumcision, although "a seal of the righteousness of faith" (Rom. iv. 11, 12), was such only to Abraham, who being uncircumcised had already believed, and to others who should believe in like manner; not to his posterity, who in after-times were circumcised before they were of an age to exercise faith and who, consequently, could not believe in the uncircumcision. To them it was a seal in the flesh, indistinctly and obscurely given, of that grace which was at some distant period to be revealed, whereas baptism is a seal of grace already revealed, of the remission of sins, of sanctification; finally, a sign of our death with Christ. Circumcision was given under the law and the sacrifices, and bound the individual to the observance of the whole law (Gal. v. 3) which was a service of bondage, and a schoolmaster to bring its followers to Christ; through baptism, on the other hand, we are initiated into the Gospel, which is a reasonable, manly, and, in the highest sense, free service. For under the law men were not merely born, but grew up infants in a spiritual sense; under the Gospel, in baptism, we are born men. Hence baptism requires, as from adults, the previous conditions of knowledge and faith; whereas in circumcision all conditions are omitted, as unnecessary in the case of servants, and impracticable in that of infants. Lastly, circumcision was performed not only by the priests and Levites, but by the master of a family (Gen. xvii.), by the mother (Exod. iv. 26), or by any other person, a surgical operator for instance; whereas baptism, according to our opponents themselves, can only be administered by a teacher of the Gospel; and even those who hold a wider opinion on the subject allow that it can only be performed by a believer, and by one who is neither a new convert, nor unlearned in the faith. To what purpose is this, unless that the person to be baptized may be previously instructed in the doctrines of the Gospel? which in the case of an infant is impossible. There is, therefore, no necessary analogy between circumcision and baptism; and it is our duty not to build our belief on vague parallels, but to attend exclusively to the institution of the sacrament itself, and regard its authority as paramount, according to the frequent admonition of our opponents themselves.

They contend, however, that circumcision was "the seal of the righteousness of faith" (Rom. iv. 11, 12), notwithstanding which, infants were circumcised, who were incapable of belief. I answer, as above, that it was indeed the seal of the righteousness of faith, but only to Abraham, and to such as after his example, believed, being yet uncircumcised; in the case of infants it was a thing of entirely different import, namely, an outward and merely national consecration to the external service of God, and, by implication, to the Mosaic form of worship, which was in due time to be ordained.

Lastly, it is urged that the apostles baptized whole families, and consequently infants among the rest. The weakness of this argument is clearly shown by Acts viii. 12: "When they believed .... they were baptized, both men and women," infants not being included; xvi. 31—34: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house: and they spake unto him the word of the Lord, and to all that were in his house: and he took them...... and was baptized, he and all his, straightway ..., and he rejoiced, believing in God with all his house." Here the expression, *all his house*, obviously comprehends only those who believed in his house, not infants: therefore those alone unto whom *they spake the word of the Lord*, and who believed, were baptized. The same is evident from chap. xi. 17: "Forasmuch then as God gave them the like gift as he did unto us, who believe—— ;" xviii. 8: "Crispus...... believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Even the baptism of John, which was but the prelude to that of Christ, is called "the baptism of repentance" (Mark i. 4); and those who came to it "were baptized confessing their sins" (Matt. iii. 6); whereas infants are incapable either of repentance or confession. If then infants were not meet for the baptism of John, how can they be meet for the baptism of Christ, which requires knowledge, repentance, and faith before it can be received?

IMMERSION.—It is in vain alleged by those who, on the authority of Mark vii. 4, Luke xi. 38, have introduced the practice of affusion in baptism instead of immersion, that to dip and to sprinkle mean the same thing, since in washing we do not sprinkle the hands, but immerse them.—*Milton's Prose Works*, Vol. IV., pp. 404—410. Bohn's edit.

Sabbath Schools and Education.

SABBATH SCHOOL REFORMATION.

FIRST: *The great-room system must, for tuitional purposes, be abolished*; commodious class-rooms must be built; a teacher must have a class-room to himself; and instead of confining his attention to eight or ten boys, must have from thirty to fifty under his care. From eight to twelve scholars are amply sufficient for any one man so long as he must teach in a room in which several hundreds of scholars are being taught; but give that man a room to himself, and he will at once feel that he can take thrice the number, and teach them with greater spirit and effect. Where great rooms are already in existence, some method of temporary partitioning should be adopted.

NEXT: *The school must be felt to be an essential part of the church.* There is a remote sense in which this may be affirmed to be the case at present. But is the condition of the school ever brought under the notice of the church, properly so called? It is true that once a year, in most places, the church and congregation are required to contribute the funds necessary for the sustentation of the school, and at that time a brief statement of results may be rendered simply to increase the collection. We hold that every properly conducted school is a part of the church, and that the church should be made to feel its responsibility for the efficient maintenance of the institution; but the church never will feel that responsibility until a closer alliance between itself and the school be consummated. The nearer the relationship between the church and its various organisations, the better will it be for all; an inter-penetrative influence will be continually at work, which will ensure perpetual and useful vitality. The school, in many places, is too often spoken of as an institution altogether distinct from the church, and, in some few cases, persons are permitted to share in its government who are altogether destitute of the legislative faculty. It cannot, then, be matter of surprise that the most eminent power of the church should, occasionally, be unceremoniously shunted off, and that incapacity and conceit should bang the door in the face of ability and diffidence. And if such event unhappily supervene where is the court of appeal? Men who can work are very likely to pass from the "city" in which they are "persecuted" to "another," in which their capabilities may enjoy the appreciation they merit, and be exercised in labours which redound to the Redeemer's glory. But make the school a part of the church; devolve the management of the business of the school upon men of mental power and manifold experience; and then, men born for government will feel themselves associated with kindred spirits, and protected by an invincible palladium. We contend then, that to make an annual collection for the school; to hold an annual tea-meeting in connection with the school; to issue an annual report of the school, is far from enough. All this, under proper directions, is right; but a closer, warmer, tenderer union must be felt between the church and its child before the demands of sanctified nature can be permanently satisfied.

And, *The teachers must be of a higher mental and moral type, and go to their work under the benediction of the church.* The gift of teaching is a rare endowment. There may be talk enough, without instruction. We hold then, that a church is morally bound to exercise the most eager supervision over all persons who offer themselves as teachers. The gate to the teacher's position can hardly be too strait. Every pastor's heart must be grieved when he reflects that there are persons who do not love the Saviour coming between himself and the rising generation. What examination do candidate-teachers usually undergo? Who pronounces upon the intellectual and moral qualifications of the candidate? Who has heard him teach, and can authenticate his claim to the high honour of a teacher's seat? Is it not too much the case, everywhere, that any pious person who offers himself is deemed suitable to occupy that eminence? Even character, however brilliant, is not a sufficient claim to that position, any more than it is a sufficient claim to occupy the pulpit. In addition to character there must be aptitude. Grace and gifts make up the happy complement. If it be replied that there are few who possess both grace and gifts, we answer, give these few more to do, and they will do it; surround them with the right conditions, and there will be hardly any limit to their capacity for labour. The word TEACHER is to us a sacred word; it implies so much culture and aptitude, as well as grace on the one hand, and so much honour and responsibility on the other, that we are most jealous of its appropriation, except by those who carry the most indubitable credentials of purity and power. The plan which we have suggested would thin the ranks of those now denominated teachers, but it would preserve grace and genius in their rightful place; the diminution of numbers would be no diminution of efficiency.

From "Our Own."

Religious Tracts.

TRACTS IN RUSSIA.

THE Manager of the Depository in St. Petersburg furnishes this encouraging information.

"The Russian peasantry all over the land now learn to read; and many landed proprietors of the better class are desirous that they should not read any other books than those published at the Depository. A peasant from the interior lately bought a large quantity of tracts, to dispose of among his companions, and spoke very cheeringly on the subject. 'Since we have had schools in our village,' said he, 'many adults are learning to read, and we have no other lesson-books than your tracts, which point out to us the way of eternal life. On Sundays, but few of us are to be found idling. The greater part are to be seen at our cottages, reading these little books.'

General S——, who is now in the interior with his division, called lately at the depôt, and said how glad he was that his soldiers could read, and that he had provided them plentifully with tracts. His soldiers, he told me, were quartered in the villages, living very peaceably with the inhabitants, and frequently reading to them. There used, at one time, to be frequent dissensions between the soldiers and villagers, whereas now complaints are rarely heard. 'Is not this,' he asked me, 'an excellent fruit of their reading? Among my officers, also, there are some who take a great interest in reading with their men.'

A Russian Countess informed me lately that since she had supplied her peasantry with our tracts, they had become much more industrious, and did not indulge in drinking to the same extent as formerly. She has long since ceased to distil on her estate; but her men used to procure spirits in the neighbourhood. She hopes and believes that her peasantry, who have made so good a beginning, will make rapid progress; and she expressed a determination, on her part, to prevent, as far as lay in her power, the introduction of bad books, of which, however, she said, some were, unhappily, already in circulation.

A Russian nobleman, on his visit to the depôt, said to me, 'Get us some new tracts soon; these have been read over and over again by my peasants and myself, and have brought us to the conviction that our previous mode of life has been false and sinful. Our priests know no better than ourselves, and hence cannot do much for our advancement.'

Specially efficacious have tracts been among the Finnish people. A millowner in Finland has made the most gratifying progress with his workmen, who constitute, with their families, a population of about 2,000. He has established a school at the mill, where the children are taught chiefly from our tracts. Among the adults, the best workmen he finds to be those who, through reading these, have become followers of Christ, and show it in their life.

One of my friends resides, during the summer, near a Finnish village, and tells me, that on Sunday mornings the peasants flock in numbers to the church, while in the afternoons they are to be seen sitting in their neat dresses before their cottages, with tracts in their hands, which they read aloud to their families. Before and after the reading, they will often sing a hymn, which is invariably an incitement to their religious feeling. References to Holy Writ occurring in the tracts are always turned up by the Finnish peasant, and read aloud before proceeding further."

Intelligence.

BAPTIST.

FOREIGN.

Canada, *Woodstock Institute Burned.*—Mr. J. Cameron writes, respecting this calamity:—"About half-past three A.M., Jan. 8, a fire broke out in the west wing of the Institute, and in a short time enveloped the whole building in flames, so that in less than an hour and a-half that which had been so long a subject of prayer and interest to the baptists in Canada was a mass of ruins! Little or nothing could be saved. The origin of the fire was a mystery. The loss, including furniture, books, &c., was reckoned at 16,000 dollars over and above the insurance; and towards this 16,000 dollars there was only the blackened and crumbling walls. Some of the students lost everything—but providentially there were no lives lost. This was to us a terrible calamity. 'The way of the Lord is in the sea, and his paths in deep waters.' At the same time we were confident that 'behind a frowning providence God wears a smiling face,' and that He without whose 'knowledge not a sparrow falleth to the ground,' would overrule this deplorable disaster, by which many a heart was made sad, *for good.* Consequently, Nehemiah-like, we resolved with one heart and purpose to go to work, assured that 'the God of heaven would prosper us, therefore we his servants would arise and build.' Meanwhile, the inhabitants of Woodstock showed how deeply they sympathised with us in our extremity by their coming forward so promptly and giving the executive committee security for 1,600 dollars, to be expended in the purchase of furniture and rent for a commodious building known as the 'Woodstock Hotel,' for one year, in order that the operations of the institution might not be interrupted; it being understood that if the institute was refitted, and the school again put into operation, the furniture should be ours. In these circumstances we saw mercy as well as judgment; so in a few days the institution was in operation in the above building, with about one hundred and twenty students, while over twenty of these have the ministry in view. So it was resolved that an appeal should be made to the friends of the institute for the sum of 20,000 dollars, for the purpose of rebuilding and refurnishing it on its former foundation. In compliance with the wish of the Board of Trustees, Dr. Fyfe, the principal of the institute, nobly and unhesitatingly undertook the arduous work, a work from which a man might indeed be disposed to shrink, of raising that sum by writing, and personal canvass, and by employing at his discretion assistant agents to aid him in securing the end in view. With characteristic energy and resolution he betook himself to the work of discharging the onerous duties laid upon him, and the cheering consequence was that soon the object contemplated was accomplished. So anxiously desirous were we that the institute should not only be rebuilt and refurnished, but also *free from debt*, that the Board resolved that if the above sum was not pledged in reliable notes by the 15th of May, to be payable on the 15th October, the enterprise should be given up, at least for the present. But was such an enterprise to be abandoned? The baptists of Canada practically said, No; as they conclusively proved by coming forward so promptly, and giving so liberally reliable pledges for the sum of 21,254 dollars, and this was now done before the 6th of May. Then immediately the work of rebuilding commenced. Never before had the baptists of Canada so generously taken hold of any enterprise; never before had so many hearts and hands among the baptists contributed to any one enterprise; and it is proper to add, that many a heart has given expression to a deep-felt sense of gratitude to the Father of mercies for what has been accomplished. Will not some of our dear brethren and friends in our fatherland render us some aid in this important work? One thousand dollars would be a great help towards a library for the institute in place of that which was burned. Any useful books, especially books of reference, would be gratefully received. We ask our dear brethren at home to remember us at the throne of grace."

DOMESTIC.

Nantwich, *Cheshire.*—The General Baptist chapel and property in this place having long since fallen into the hands of Unitarians, and several unsuccessful attempts having been made to recover it, the friends have decided to wait until the death of one of the trustees, who is now at an advanced age, on which event the chapel and other property will be recovered. Meanwhile, they have fitted up a room formerly used as the Mechanics' Institute, which will seat one hundred and twenty people, and on Lord's-day, July 21, it was opened for divine worship by the Rev. J. B. Lockwood, of Tarporley, preaching to crowded congregations.

Also on Monday evening, July 29, the Rev. J. Burns, D.D., of London, preached in the Town Hall, hired for the occasion, when the spacious room was well filled with attentive hearers. In the old chapel above referred to the Rev. Matthew Henry preached his last sermon. On his way home from Chester to London, he preached on the Monday night, and died in Nantwich on Tuesday morning.

Centenary of William Carey's Birthday.—On Monday evening Aug. 19, the centenary of the birth of the Rev. William Carey, D.D., the founder of the Baptist Missionary Society, was celebrated in the Metropolitan Tabernacle. At six o'clock, ladies and gentleman to the number of probably seven hundred assembled in the lecture room beneath the Tabernacle to tea. Over the platform was suspended a very handsome motto, in white letters on a crimson ground, to this effect:—

> "Expect Great things from God.
> Attempt Great things for God."

At seven o'clock the public meeting commenced in the Tabernacle, and within a short period of that hour, the noble building was well filled. On the platform were Sir. Morton Peto, Bart., M.P., the Rev. J. P. Chown, the Rev. J. H. Hinton, M.A., the Rev. C. H. Spurgeon, the Rev. F. Tucker, B A., and E. B. Underhill, Esq. The chair was to have been occupied by J. C. Marshman, Esq., the brother-in-law of the late General Havelock, whose biography of Carey has obtained such well-merited approbation among those acquainted with that devoted man and his works. Mr. Marshman, however, was prevented attending, owing to the sudden death, from diphtheria, of the youngest daughter of his sister, Lady Havelock. A letter was read from him to this effect by Sir Morton Peto, who was requested to occupy the chair in his absence. We intend to give some extracts from the very interesting addresses in our next.

Cardiff, *Tredegarville.*—A few months ago the Rev. A. Tilly resigned his pastoral charge of Bethany baptist church, Cardiff, for the purpose of establishing a church in the neighbourhood of Roath. Joined by a few zealous persevering men, and followed by about 120 of the members of Bethany, the new cause has apparently taken root, and prospered to a very considerable extent. No sooner had they secured a temporary place of worship in Plucca-lane, than they set to work in right earnest to procure funds for the erection of a new building, and before many months had passed they were in such a position as to feel justified in resolving to commence the building. Wednesday, July 31, was the time fixed for laying the memorial stone, and although the weather was exceedingly unfavourable for such a public demonstration, a very large number of people assembled and took part in the interesting ceremony. A large marquee, capable of holding 800 persons, was erected. A devotional service, with addresses, was conducted, and the first stone was laid. After tea a crowded public meeting took place, when speeches were delivered by the Revs. Messrs. Short, Humphries, Probert, and Dr. Thomas. The building is to be in the early English Gothic style, and measures 70ft. by 44ft. The total accommodation will be for about 1,100 persons. It is to be completed in April next. We are informed that Mr. Cory, who laid the stone, has given £250, towards the cost of the erection: Mr. J. Cory, (a Wesleyan) has also given £100.

Ireland, *Waterford.*—Mr. Wilshere having resigned the pastoral office which he had held with great esteem for many years, the church in this city solicited the aid of the Baptist Irish Society in the future maintenance of their cause. After a suitable period of probationary ministerial labour, Mr. Thomas Evans, of Haverfordwest College, was unanimously invited to the pastoral care of the church, and entered on his permanent engagement, June 16th. It is satisfactory to know that in this city, efforts for the maintenance and diffusion of Protestant evangelical truth are not unsuccessful. The ordinance of baptism has been administered amid circumstances of great interest; several other persons, we are informed, "are inquirers, and one or more determined, the Lord willing, very soon to confess the Saviour in the ordinance of his own appointment." It is greatly to be desired that evangelical churches should be maintained in the large cities and towns of the south of Ireland, where the influence of Roman Catholicism is so great. May the divine blessing attend the renewed efforts now being put forth in Waterford!

Baptist Building Fund.—During the past year fourteen churches have been aided with loans and gifts amounting to £1,590. Since the loan system was adopted in 1848, 200 churches have been aided with £18,725. There is now out on loan, without interest, £7,356. All the loans have been honourably repaid. It was proposed to raise £10,000 in five years. From 1801 to 1851 the sittings in baptist chapels have increased 400 per cent. "In these days no one need be ashamed of being a baptist."

Hatch, *near Taunton.*—Mr. Teall, on leaving this place for Woolwich, was invited by his friends to a tea-meeting on Tuesday evening, August 6th, when, after a resolution expressive of high esteem and affection, Mr. T. was presented with a handsome gold watch, with many good wishes for his success in his new and enlarged sphere of labour.

Fleet, *Lincolnshire.*—The Jubilee of the formation of the sabbath school was held July 10th. After religious services a procession was formed to a large tent, where 200 children and teachers and 140 friends partook of roast beef and plum pudding. After another religious service, 800 sat down to tea. After tea, a public meeting was held, when Rev. F. Chamberlain, the pastor, presided, and some stirring addresses were delivered. It was stated that 2000 children had been taught in these schools, three of whom had become ministers, and one, Rev. I. Stubbins, an eminent missionary twenty-five years in Orissa, India.

Barnsley.—When the Rev. L. B. Brown left this town for Berwick-on-Tweed, his friends invited him to a public tea-meeting, July 15th, after which he was presented with a valuable gold watch and a purse of gold, as tokens of their high esteem for his services. Christian friends and ministers of various denominations were present, and took part in the proceedings. Mrs. B. also received a handsome silver cruet stand from her bible class.

Leeds, *Woodhouse Carr.*—The church at South Parade having lately erected a building at this station, to be used as a school and preaching station, a tea-meeting, followed by a public meeting, was held on Tuesday evening, August 6th, when it was stated the cost was £360, nearly £300 of which had been obtained. It was resolved that a vigorous effort be made to clear off the whole debt forthwith.

Cardiff, *Salem Chapel.*—This new Gothic building was opened for divine worship July 28th and 29th, with sermons and other devotional services. The erection is much admired, and will seat about 600, at a cost of £1,200. Verily, our good friends at Cardiff are a zealous people, and we are almost puzzled to make out and bear in recollection their various places of worship erected, or being erected, for Welsh or English Baptists!

Barnstaple.—A commodious new chapel was opened at this town on Wednesday, July 17th, for the church and congregation under the pastoral care of the Rev. S. Newnam. The building is handsome in appearance, and will seat 900 persons. Sermons were preached, and 600 friends sat down to tea. We regret to hear that Mr. N. was unable to attend the services by affliction.

Kington, *Herefordshire.*—On Thursday evening, August 8th, a social meeting was held for the purpose of presenting the Rev. G. Cosens with a purse of £36 2s. 6d. on his removal to Usk, in the same county.

County of Hereford.—An Association of the baptist churches of this county was organized at Peterchurch in May, and the first meeting was at Leominster, on Tuesday and Wednesday, August 6 and 7.

The General Baptists are making a vigorous effort to place their College on a respectable and permanent foundation. About £1,650 were subscribed or promised at the Annual Meeting in June; and since then other contributions have been received. At the time we write we hear that the Committee are contemplating the purchase of an eligible property, adapted to the purpose, with spacious grounds, a few miles from Nottingham.

Hampstead.—On Tuesday, July 23rd, the new and elegant baptist chapel at this place was opened with religious services. The building will seat 800 hearers, and cost £5000, but this includes ground, vestry, and other rooms, school rooms, superior fittings, galleries all round, cushioned seats, organ, &c. The pastor of this new interest is the Rev. W. Brock, junr.

Birmingham, *Circus Chapel.*—After a pleasant tea-meeting on Tuesday evening, July 30th, a public meeting was held, Rev. J. J. Brown, the former pastor, in the chair, to welcome the Rev. J. B. Barnett, late of Penzance, as pastor of the church. Ministers of various denominations attended, and gave Mr. B. a cordial greeting.

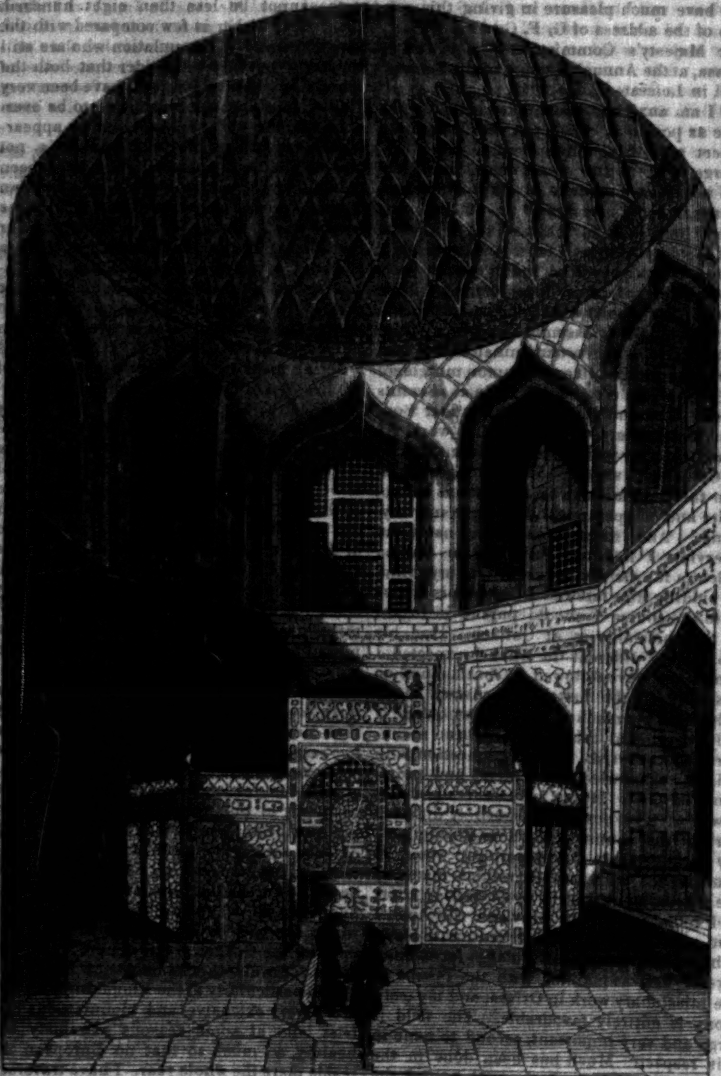
Monks Kirby, *Warwickshire.*—For the recent repairs of the chapel in this village, a bazaar was opened, followed by a tea-meeting, at Pailton, on Tuesday, July 30th. About 400 sat down to tea, after which addresses followed. About £120 had been expended, which they hoped would be all obtained before the close of the day.

Llangollen, *English.*—After preaching, Rev. Mr. Birrell of Liverpool, formed a new church of fourteen English members on Tuesday, July 30. The increasing number of English residents and visitors, has made it desirable to have regular English services in this interesting town.

Harpole, *Northamptonshire.*—A new vestry and school-room having been erected here, on land presented by E. Starmer, Esq., a sermon was preached, followed by a tea-meeting, on Tuesday, August 6th. Nearly all the £200 expended has been now obtained.

Removals.—Mr. Edward Merriman of London, to Dorchester.—Mr. J. Teall of Hatch, to Queen Street, Woolwich.—Mr. T. D. Davies of Bristol College, to Presteign, Radnorshire.—Mr. Thomas Michael of Evesham, to Pellon Lane, Halifax.

Recognitions.—Mr. George Cobb, at Framsden, Suffolk, July 16th.—Mr. Thomas Field, at Town Malling, Kent, July 16th.—Mr. T. Evans of Haverfordwest College, at Waterford, Ireland, July 29th.—Mr. Joseph Williams, at Athol Street, (Welsh) Liverpool, August 3, 4, 5, and 6.



MISSIONARY.

GENERAL BAPTIST MISSIONARY SOCIETY.

We have much pleasure in giving this outline of the address of G. F. Cockburn, Esq., Her Majesty's Commissioner of Cuttack, Orissa, at the Annual Meeting of the Society, held in Leicester, June, 1861:—

"I am anxious to take up as little of your time as possible. Still, you have a right to expect something more than a mere discharge of the duties of my office, an office I feel it a great honour to fill; but, doubtless, owing in some measure to the official position I have held in the province of Orissa, and the deep interest I take in your mission I must claim your kind indulgence for any shortcoming of mine, inasmuch as Indian officials are wholly unaccustomed to speaking before a vast assembly like this. I do indeed rejoice when denominational differences are merged in one common movement for the salvation of souls. It is as servants of one God and followers of his dear Son, that we associate to help on this work. I heartily concur with the late excellent Bishop of Calcutta in saying, 'We no longer maintain the fatal mistake that christians cannot unite and co-operate till they agree in everything.' And, in mentioning his name, an interview I had with him before leaving Calcutta for Orissa, is recalled to my mind. In bidding him farewell I asked his advice as to the course I should pursue in regard to the missionaries at Cuttack. Had his reply been different to what I expected I should not have followed it; but he had no hesitation in the matter, and advised me to help them as much as lay in my power. I only regret that this help has been so imperfectly rendered. In my connection with Orissa I acknowledge the mercy and providence of God. It was fully understood that I was to take post in an entirely different part of the country, and I had completed my arrangements for departure, when, in concurrence with the alterations made by the Government, I went to Cuttack in 1856, and remained in the province till August last, when my health compelled me to leave. I have had unusual advantages for making myself well acquainted with the results of the missionary work in Orissa, and my testimony is entirely favourable. The field is large and very important, second to none in this respect. Much has been done in the past—much is doing now; and I think the prospects for the future are bright and encouraging. I have not known any part of Bengal where more christian zeal and earnestness have been manifested than by your missionaries, and cannot forbear to give my testimony to them. It is, however, of small importance that they have gained my respect and affection; but the Lord of the harvest has been pleased to bless their labours. Independently of many who have already entered heaven, the number of converts cannot be less than eight hundred. True, this number is few compared with the vast masses of the population who are still idolaters; but if we consider that both the men and the means available have been very limited, and that the difficulties to be overcome are very great—to all human appearance insuperable—the only wonder is, not that so few, but that so many have been brought under the influence of christian truth. We are constrained to say it is the Lord's doing, and it is marvellous in our eyes. I believe that in Orissa a brighter era is about to dawn. The facilities for disseminating the truths of the Gospel are greater than ever, and the opposition to them is considerably less active; while, in some parts, the fabric of Hindooism is tottering to its base. Nevertheless, some of the heathen cling to their idolatry with fearful tenacity; and the efforts of your society and of its sister institution from the Free Will Baptists of America, must not be for a moment relaxed,—nay, rather, they ought to be increased ten-*fold*, looking to God the Father of us all, and praying him to pour out upon the people a much larger portion of His Holy Spirit than hitherto. I have said that the agency and means employed have been very limited. This will be readily conceded when I tell you that the number of missionaries employed has seldom been more than six or eight. Any one acquainted with the Orissa Mission in particular, will know how inadequate this number is to the work to be performed. I am happy to say that England is much more alive now to her responsibility with respect to her eastern subjects (which have been committed to her charge, not for aggrandisement simply, but in mercy to the people of India,) than she has ever been before. I think it is the duty of this society to advance. A stationary mission is a misnomer. Orissa has been occupied for a long time, and other stations ought to be occupied. There are regions where the people live and die without ever hearing the Gospel. They know nothing of Jesus. Surely this should not be so. I allude particularly to the Khond hills. They are a very extensive and mountainous district, and at some seasons extremely unhealthy, so much so that no European can reside there the whole year. I have traversed those hills, and would not recommend any one to stay amongst them more than three months at a time. Russell Condah is a place in the neighbourhood to which Khond tribes come down constantly from the hills, and I am of opinion that a mission might be opened there with every prospect of